[P.380, A]

224 southern ranges of the Nevada herds. However, small
[136] herds did range in the eastern portion of Washo country, but the appearance of firearms and livestock eliminated the antelope completely in this area. One informant, himself seventy-five, remembers stories
[177] about the hunts, told to him by a very old brother-in-
[538] law who remembered the antelope songs.

[533] Another informant, generally a good source of hunting information, admitted that he did not know anything about the subject. He had never hunted antelope, nor had his father or uncles.

[787] The signal to hunt was a dream announcing the
[624] presence of antelope to a dreamer, who acted as
[791] leader of the hunt. The entire process was considered to be magical by this informant who said:

> 224 "There was really no corral. Maybe just a few
> 789 piles of brush. The people just danced around and sang, and that kept them antelope there like they was hypnotized. They could keep them right there all night that way. After they held them all night they'd start to slaughter at sunrise. They'd sing: 'We aren't doing this for meanness or for fun but
> [533] we want you for fine food,' or something like that. I heard the song once but I never learned it all. I wish I had, now."

[763] This informant was certain that the Washo did not
[186] expect a person to die as a result of the exercise of antelope charming. He had heard of other tribes which believed this, and he thought it peculiar (Steward 1941: 218-220). This explanation compares favorably with the culture element distribution lists presented by
[114] Stewart, which reported none of the traits usually considered as part of the shaman complex in antelope hunting common among Basin Shoshone and Paiute. (Stewart 1941; Steward 1941.)

224 Rabbits (92-96).—The pursuit of the jack rabbit
● 185 appears to have been changing in its importance dur-
178 ing the past century. Several informants recall being told in their youth by old men that often only the hides were stripped from rabbits to make blankets, but that
[237] most of the meat was discarded because other game was plentiful. However, firearms and agriculture soon put an end to antelope hunting, and the trans-Sierran region, like most of the nation, suffered a steady de-
[484] cline in the number of deer. All informants agree that
[136] in their own youth trips to California after deer were necessary because there were almost no deer east of the Sierra. All Indians agree that the deer population in Nevada today is far greater than it was in the early years of this century. The decrease in antelope and deer forced a greater dependence on the jack rabbit as a source of food as well as fur. The communal nature of the rabbit hunt may have made possible a gradual transference of ritual traits from the antelope complex to the rabbit hunt.

224 [171] Traditionally the Washo drove rabbits into nets, a method common in the Basin. Stewart's notes, taken from informants in their seventies in 1936, make no
[535] mention of any supernatural aspect of the rabbit drive. Evening dancing during the rabbit drive was denied.
224 There was, however, a special leader who directed
624 the hunt. In later times these men were credited with
787 dreaming power, as this quotation illustrates: "Jack
791 Wallace would dream where the rabbits were and when it was time for hunting he would send out a call." The man mentioned was described as the last of the real